





control whatever over the decisions of either a general or annual conference; whereas, the bishops of the Protestant Episcopal Church have an absolute negative in their General Conventions."

Again, page 68, in an extract of a letter from the late Rev. Wm. Waters, we find the following language, concerning the duty of our bishops:—"Their business is to preside in our conferences, and in case of an equal division on a question, he has the casting vote, but in no instance whatever, has he a negative as you are told."

OUR BROTHERS WHO DIFFER FROM US.  
After this free exposure of our sentiments on this all-absorbing question, it may be expected and it is but proper that we should state what are our views and feelings towards our brethren who may have felt themselves in conscience bound to think and express themselves differently. Still we claim to be their brethren. We love them still. We love Methodism too, especially as exhibited in its primitive purity.

We can find an apology for our brethren in the circumstance, that it is but a little time since some of us were "in unbelief" on this question. Our prejudices were as strong perhaps as theirs. We had not examined the subject—not viewed it in its relation to the church and nation, both in the present and the future. We had the same fears, lest zeal in this cause should lead to the neglect of other important interests. But we read, we thought, we prayed, and we became abolitionists—modern abolitionists. Yet we respect our brethren, we respect our fathers. Why should we not? Under them we received our earliest religious impressions, and their godly counsels brought us to the feet of Christ, where we obtained mercy. And though we may see in them some important errors, some errors in administration, which if persisted in would be of injurious tendency; yet, "with all their faults, we love them still."

We have a request to make of our brethren, that in addition to the credit they give us for sincerity, they should read and think and pray in relation to this subject. If, on any occasion, they should see in us what they may suppose to be an undue warmth, they would turn their eyes South, and ask two millions in bondage, among whom are tens of thousands of our own members, "is there not a cause?" We ask them to gaze in imagination upon scenes sometimes presented, under the auctioneer's hammer, or in the slave-trader's group, where, chained among others, is an acknowledged Methodist minister, sold by a brother of the same church, on his way to work out a miserable existence on the sugar plantations of Louisiana. What must be the effect on the heart which can behold such scenes without emotion? As it respects southern Methodists, we do not presume to decide in all cases upon their religious characters, because we know not the degree of light they possess. Still, we think that consistency and justice require, that we should not admit slave-holders to our pulpits, nor give them our approbation to labor as ministers of a gospel which requires all to do unto others as we would that they should do unto us.

THIS CAUSE IS NOT SECTARIAN.  
If any one feature of our cause challenges more hearty approbation than another, it is its freedom from sectarian influence. It numbers among its able advocates men belonging to different denominations of Christians. Its main design is neither to build nor to destroy any particular sect. And nothing should we deprecate more than a division in our ranks on account of denominational differences.

Nor do we apprehend that the interests of truth will be materially endangered because certain abolitionists may differ in principle and practice on other subjects. It is a matter of deep regret that errors exist, and we should endeavor to correct them, but we should not understand these errors in this cause on that account. Truth has nothing to fear from investigation; and she is seen to the best advantage when robed in her own simplicity, meekness and majesty. Let not the design of these remarks be misunderstood. If abolitionists have given indications of the weakness of their cause, or of the oppressor being more and more extensively felt.

CONCLUSION.  
In conclusion, it is proper to glance at the aspect of our cause at the present time.—We may count upon one entire nation abolitionized. The best minds and the best hearts of Britain, cherish it as among the holiest of enterprises. It will remain a splendid monument of her justice and generosity to the end of time. She has at least attempted the emancipation of eight hundred thousand slaves, at an expense of no less than thirty millions of dollars.

Say not in return that her population are poor, distressed, and in other respects oppressed. Is it so? then she has given a higher proof of her regard to justice and mercy. But whatever she may be in other respects, she is not poor in principle. If in her poverty she has done so much, what would she not do with the resources of others? But that nation is rich, eminently so, where the claims of moral justice can be heard in the halls of the slave advocate in her legislative halls, and national assemblies.

But this is not all; our own beloved country is fast being redeemed. The nation is aroused to think and feel. But while awakening from her slumbers at mid-day, the rays of light may be painful to her moral perceptions, and she may have some contentions before she stands erect in moral justice. The march of mind, the appeals which are made to the principles of our common nature, which must ultimately find a response in every bosom, together with the signs of the times, all go to say, that America must be free from the stains of slavery. There are now, more than twelve hundred anti-slavery societies in our country. A large majority of those who compose them, cherish a high sense of moral justice. They take the immutable principles of right, as laid down in the laws of God, as the rule of faith and practice. With us are some of the first minds in the nation. It is the glory of our cause, and one of the assurances of its triumph, that it takes hold of the hearts of men. It binds in a common fraternity those who feel and act for the welfare of MAN. In our own church there are seven or eight preachers' anti-slavery societies, connected with as many annual conferences. A large majority of four annual conferences are abolitionists! Two other annual conferences are about half abolitionized! And in four others from a quarter to a third are abolitionists! In all of which there are, at least, seven hundred travelling preachers who are abolitionists.—We speak of these things as existing among ourselves, and think it augurs well for our own church. If all this has been accomplished within two or three years, what may we not anticipate within a few years to come?

All of which is respectfully submitted.

J. HORTON,  
J. WARREN,  
B. F. NEWHALL, Committee.  
S. HOTT,  
J. PERKINS.

\* From an article in our 88th number, it will be seen, that the Protestant Bishop of Kentucky, has voluntarily relinquished the power above referred to.—Ed. Z. H.

PREVALENCE OF THE ENGLISH LANGUAGE.—The English language is now spoken by a population amounting to 44,442,000, viz: in Europe 26,700,000; in Africa, 240,000; in Australia, 100,000; in the United States, 15,000,000; British America, 1,350,000; in West India, 840,000; in South America, 130,000; Newfoundland, 80,000; Texas, 20,000. And it is spoken partially in Europe, Hindostan, &c., and the Allied Provinces, by 150,406,997. The inhabitants who thus talk, are spread over an extent of territory amounting to 9,415,383 square miles, 2,257,300 of which form the little plate of the United States.—*Me. Wes. Journal.*

## Reviews.

[The following would have been published sooner, but was accidentally mislaid.—Ed. H.]

FOR ZION'S HERALD.  
WALTHAM, MASS.

DEAR BROTHER—There is a very pleasing revival of religion progressing in this beautiful village, a notice of which appeared in the Herald two weeks since. Such is the present state of things, that I thought a further statement might be acceptable to the friends of Jesus and of pure religion.

By invitation, I have preached here a number of times lately, and the apparent seriousness of the congregation, together with the number who arose to solicit our prayers, (sometimes 20 or more), left no room to doubt that God was working upon the hearts of this people. Since the revival commenced, thirty-four have professed a hope in the mercy of God, and are rejoicing in the hope of the glory of God.

Among the converts, are four heads of families.—These men, if faithful, will no doubt do much good, and be instrumental in carrying forward the good cause here. Twenty-four of these converts have given their names, and have been received on trial with us. The church has been doubled, since Conference. Brother Dunham, their pastor, a local preacher, is very acceptable and diligent in the work, and it is manifest his labors have been owned of God.

To a stranger, the appearance of this lovely and interesting village, is very attractive. And if loveliness of situation and the evident marks of taste and enterprise which abound here, were any thing to mark its moral character, surely this place must be highly favored. But even here, we are not waiting the impious and profane. God grant that the revival now in progress, may extend till scores of immortal souls shall be delivered from sin and hell.

Yours, &c. C. S. MACREADING,  
Waltham, Nov. 7, 1837.

FOR ZION'S HERALD.  
EAST GREENWICH, R. I.

DEAR BROTHER—As the prosperity of Zion is always a matter of rejoicing to those who love God, I would say we have been visited in this place in great mercy. On the 31st of October we commenced a protracted meeting; there had been a long season of coldness and apathy in the church, but a few weeks previous to our meetings, there was a quickening influence felt, and a spirit stirring power diffused in many hearts. Our brethren came up to our help in the name of the Lord. They preached, and the word was made effectual, and sinners bowed to the Saviour and were made happy in his love. The work has been moving onward until about 30 have been converted, and a number reclaimed; 22 have joined the class. Last Sabbath was a day of deep interest in this church; 13 were baptized by immersion, and 2 at the altar by sprinkling; making 15 in all that have been baptized.

We are still looking, praying, and hoping for the continuance of his mercy.  
I remain, yours in Christ, NATHAN PAINE,  
Nov. 10, 1837.

FOR ZION'S HERALD.  
HEBRON, CONN.

BROTHER BROWN—The Lord has been and is still carrying on the work of reformation in this village and vicinity. I travelled this (Hebron) Circuit last year, and was re-appointed to it again this year. It was thought best to divide the work on this circuit this year, and I was appointed to this village to labor and preach every Sabbath. Previous to this, the brethren had Methodist preaching once in two weeks only.

In the month of August last, we succeeded in getting up a Sabbath school, with the flattering prospect of having ten or twelve scholars; as there was two Sabbath schools in the village, notwithstanding the many discouragements at first, at its close for this season, we numbered about fifty scholars.

But the best of all, is the Lord is with us. Our revival commenced among the Sabbath school scholars. At the Bolton camp-meeting, three or four of them professed faith in Christ, and returned home and began to exhort their mates to "flee the wrath to come." Others were awakened and converted. The work has continued to progress until the present time. We have prayer meetings almost every evening in the village, and they are powerful. We have some opposition which has a tendency to drive God's people to a throne of grace.

The work is mostly among young people, thus far. A few heads of families have been brought in. Some who have advocated the doctrine of "no hell," have been brought to adopt the language of blind Bartimaeus.—"Jesus, thou son of David, have mercy on me."

We have had no protracted meeting, but as one brother remarked, a "protracted revival." We have had little preaching, and a great deal of praying. Our prayer meetings are held at private houses. We do not think that the work has got to its height yet, for our meetings increase in interest and power. The converts are born alive, and boldly declare how great things God has done for them. Between 50 and 60 have given good evidence of conversion, including a few householders. Thirty-six have joined on trial.—To God be all the glory. You probably will hear from us again.

Yours, &c. J. SHEPARD,  
Hebron, Nov. 21, 1837.

FOR ZION'S HERALD.  
BETHEL, VT.

BROTHER BROWN—The Lord is graciously visiting many places in these regions, with the outpouring of his Spirit. Nearly every circuit is favored with more or less revival, of which I hope we shall soon hear more particularly, from the preachers.

We have no general revival on this circuit, yet some merry drops have fallen from on high, to refresh us. Since Conference, eight have been baptized, fourteen received on probation, and others will probably join soon, and we have good prospects of a more extensive work. "O Lord, revive thy work."

NEWELL CULVER,  
Bethel, Vt., Nov. 20, 1837.

FOR ZION'S HERALD.  
SEMI-ANNUAL MEETING  
Of the Junior Preachers' Society of the New England Conference.

This meeting was held in Webster last week, according to appointment. But owing to the snow storm, as we suppose, which took place on the day the meeting was to commence, few only came. This was a very great disappointment to those, and also to the people of the place, as they expected a full and punctual attendance, and prepared for it. We, however, made the best of a bad case, and after reading a few essays, and making such apologies for absentees as we thought facts would justify, the meeting was adjourned.

From the information we have been able to obtain, we are satisfied many of the brethren prepared themselves for the meeting, and calculated to attend. This affords us some consolation, as it goes to show that they yet feel interest in the society. Had they, however, encountered the storm, and shown themselves on the ground, ready for their work, it would have been far better. We hope they will feel themselves under double obligation to be present at the next meeting, and perform their full part of its services.

Per order of the Society,  
J. PORTER, Sec'y pro tem.  
Nov. 24, 1837.

## FOR ZION'S HERALD.

"UNIVERSALISM WILL NOT DO TO DIE BY."  
MR. EDITOR—Please accept my thanks for the "Universalist Trumpet," you forwarded me, containing an article in which reference was made to a communication in the Herald, bearing date Aug. 30, over my signature, entitled, "Universalism will not do to die by," in which it was stated that "if I would inform Mr. Hollis Chaffee, of Stratford, Conn., and others, through the 'Union,' of the real name of Mr. Wesley, and the town where he died, it would be well; otherwise, the public may conjecture in what lake I am to have my part, &c." True Universalist charity.

Now if "the more of these stories there are published, the less the public will believe them," according to Mr. Whittemore, then I have advanced the cause of the Universalists, and should receive their thanks, instead of censure. Therefore I cannot conjecture why proof is called for.

Again, there can be no good reason why I should give the called for information through the "Union," as I have written no communication for that paper. The names of the person, town, and eye witnesses, I have in my possession; but for certain obvious prudential reasons, I must still decline publishing. I would say, however, I have had an interview with an unimpeachable eye witness, who testifies, not only to all the important facts referred to, but to still more, awfully interesting.

Yours truly, NEWELL CULVER,  
Bethel, Vt., Nov. 20, 1837.

## ZION'S HERALD.

BOSTON, WEDNESDAY, NOVEMBER 29, 1837.

[From the Christian Advocate and Journal.]

## THE MISSIONARY CAUSE.

Shall it be sustained with sufficient funds to enable the board of managers to meet the drafts which they authorized the bishops to make, to the amount of forty-five thousand dollars for domestic missions for the current year, besides the large expenses of the Liberia, Oregon and South American missions? "The liberal soul deviseth liberal things, and by liberal things shall he stand." Let the generous friends of this holy cause answer. The above question, and put forth their vigorous exertions to raise the requisite supply.

At the last meeting of the board, the treasurer was under the necessity of reporting the treasury being over \$6000 in debt for borrowed money. This large deficiency has been occasioned chiefly by the recent payment of drafts for the Oregon mission amounting to nearly \$3000. The expenses of the mission family just embarked for South America to assist Dr. Spaulding in his labors, and several drafts for the support of Indian missions in the West, and the slave population of the South; and as there is no good reason to expect that the ordinary collections for missions in the recent western and approaching southern conferences will supply the present deficiency and meet also the drafts which have been made and are falling due almost every day, it remains that there must be some extraordinary exertion to raise funds, or there will be at all meet the claims upon them. System and perseverance in our collections is what is needed among us generally. It is not a few large and liberal donations, or extraordinary collections at annual meetings, under excited feelings and favorable circumstances, that will give certain and permanent support to the missionary funds: these are good in their place, and very proper and laudable; but from these the streams are excluded. Drops form the streams—the streams make the rivers, and the rivers supply the great ocean with water. What would not a cent a week, a shilling or twenty-five cents a month, from our 600,000 church members, and other numerous friends of the missionary cause! If this is the case, for the mission to operation throughout our whole work, there would be no lack of funds—there would be enough, and more would be a burden. And why should it not be done? It is in the power of the preachers and official members to do this thing. Shall we go to it in earnest? Will the conferences about to give all annual sessions recommend this course? Will the rich and poor, every where, a fair opportunity to do something; to give according to their circumstances—as God hath prospered them—and as they feel disposed to do it? Presently a second fund of money, of thousands of dollars will be willingly, cheerfully, gladly contributed every year, which otherwise would never come into the missionary treasury. Whatsoever they hand findeth to do, do it with thy might—for many sinners are perishing for lack of knowledge.

THE TREASURER, in behalf of the board, would tender thanks to the Young Men's Foreign Missionary Society of New England, and the friends of missions in Boston, for their kind attentions to the mission family recently embarked from that city for S. America, and the efficient and timely aid afforded in defraying the expenses.

Things will continue to remain pretty much as they now are, in the M. E. Church, with respect to raising money for missionary purposes, until some systematic and effective plan is devised, and enforced, throughout the whole connection. In England, the Methodists have such a plan. Why cannot we have such an one here? We have seen the question frequently asked in the Advocate and Journal, by correspondents, but no answer has ever been given. Within a year, we have through our own columns, respectfully requested the editor of that Journal to inform us, upon whom it is incumbent to see that an effective and systematic plan of operations for the collection of missionary funds is adopted and enforced. But we cannot get any reply. The complaint here at the North is, that only a few individuals compared with the whole body, contribute to the missionary funds. A late Western paper makes the same complaint respecting the contributions among the Methodists at the West. These complaints are constantly becoming more loud and long, and the people are asking for some uniform, equalizing, effective system, for raising missionary supplies. At present, it is all hap-hazard. A few generous persons contribute voluntarily, a great proportion of the whole amount raised, whereas, if we had a well digested system, from \$100,000 to \$150,000, might easily be raised every year.

Is it not the duty of the General Conference to project and recommend a plan, to be enforced by the Bishops, Presiding Elders and Preachers? We ask for their sanction. We do not of course mean that any compulsion shall be used, but that the plan of operations shall be made as effective as that of the British Methodists. Here we are, from Maine to Florida, continually mourning over the poverty of our missionary treasury, and yet we might have money enough, if those to whom the matter belongs, would have sufficient energy to devise and recommend a suitable plan of operations.

"Oh, but there would be objections to it, and all would not fall in, and some would call it taxation." Well, suppose they do not at first fall in, they will eventually. And beside, we never to commence a good work until we have an assurance, that there will be no opposition to it? How supine and slothful such a course would be.

We appeal to those who are acquainted with this subject, as it now is, if a few individuals do not contribute a great proportion of all the money raised for all benevolent purposes. This is making rich men necessary to us; a state of things which Mr. Wesley earnestly warned us against. Does it not also have a tendency to drive from us benevolent, wealthy members? And again, does it not keep many such from joining us? We are not

to understand Mr. Wesley, as recommending that rich men be refused admission among us, but that we pursue such a course, as will not make them necessary to our existence. This can only be done, by adopting such a plan for benevolent contributions, as will bear equally upon all. Until that is done, we repeat, that things will remain pretty much as they now are.

DEATH OF MR. LOVEJOY.—The Executive Committee of the American Anti-Slavery Society, have appointed a meeting, which was to have been held last evening, in New York city, in commemoration of the mournful event of the death of Rev. Mr. Lovejoy. The meeting was to have been held at the Broadway Tabernacle in the evening. A part of the order of services were to be the Reading of the Declaration of Sentiments of the late Rev. E. P. Lovejoy, Funeral Dirge, Funeral Discourse, and a collection for the widow and orphan children of the martyred Lovejoy.

A similar meeting was held in Lynn, on Tuesday evening of last week, at the Methodist meeting house on the Common. The meeting was fully attended, and was one of great interest. Such a meeting is also contemplated in this city.

WE are informed by a brother from Belchertown, that an extensive revival of religion is in progress in the towns of Ludlow, Palmer and Belchertown, that many conversions have taken place, and that the preachers are deeply devoted to the work. At a suitable time, they will please give us some account of the work, and the peculiar measures which have been adopted to promote it?

A pleasing revival of religion, is still in progress at Lowell. More than 100 have been received on trial since 1st of June.

THE day for the election of the Municipal officers of this city, has been changed by the Common Council, from the 24th Monday, to the 1st Wednesday of December, expressly on the ground of avoiding Sabbath evening caucuses. The amendment was unanimously adopted.

Some of our country friends could hardly be made to believe, that immediately previous to our elections, public meetings are held on Sabbath evenings, at Faneuil Hall, and the rude and boisterous conduct usually exhibited on such occasions, is freely indulged in.

THE total amount received by the Book Agents for re-building the Book Concern, up to November 18, is \$85,295.

## DEATH OF MR. LOVEJOY!

We gave in our last the leading events in relation to the death of Rev. Mr. Lovejoy, and promised the particulars in this week's paper. The public mind is very deeply excited on the subject, and the press teems with remarks and reflections, chiefly in condemnation of the high-handed outrage.

A writer in the Cincinnati Journal states that Mr. Lovejoy felt himself in pursuing the course he did, to be acting in defence of those inalienable rights which were given him by God, and guaranteed him by the Constitution, and that had it been merely a question of his own private rights, he would willingly, gladly have retired from the field of strife and turmoil, and enjoyed quiet repose in the midst of his affectionate, but now distressed family.

But he felt that God, in his providence, had placed him in the gap, and he dare not leave his post, whatever might be the consequences. I grieve and am mortified when I say it, but such scenes have been acted over in Alton within the last week, as would disgrace any town on the coast of Algeria. Steamboats have been boarded indiscriminately by armed ruffians. Traveller's goods and boxes of furniture, have been seized and broken open, and sent to printing presses, and their persons and lives have been threatened, for remonstrating against it; scenes similar to this have been acted over on almost every boat that has touched our shores within the last week or ten days.

The press arrived at Alton in a steamer, very early on Tuesday morning, the 7th inst. During that day, things were quiet, save many threats and curses which were uttered in the streets against Mr. Lovejoy and his press. Representations it is said, were repeatedly made to the Common Council of the danger, but they took no measures of defence.

Soon after dark there were unwonted gatherings in certain coffee houses. Here the spirit of vengeance which had been rankling in their breast, was excited to desperation by spirit behind the counter. By about 10 o'clock, they were prepared for the work. Accordingly they repaired to the warehouse of Godfrey, Gilman & Co. The commenced the attack by hurling volleys of stones through the windows and doors. Mr. W. S. Gilman appeared in the door of the 2d story, and addressed the mob in his peculiar kind and impressive manner. He earnestly and affectionately advised the mob to desist from violence; told them the property was left with him on storage; that he was bound to protect it. Assured them that nobody in the building had any ill will against any of them, and that they should all deprecate doing him or any other injury.

His associates took him up and carried him away to a physician, and the mob dispersed.—The young man died in about half an hour.

The mobbies have to-day taken a great deal of pains to send abroad the impression that this young man was a stranger, and was present only as a spectator and took no part in the riot. But I have ascertained that there is no truth in this statement. He was a carpenter by trade, and was at work yesterday for the day, of the part he intended to act last night. I have just been told also, by a very respectable citizen, that he saw him, just before he was shot, very actively engaged in throwing stones into the windows. I learn that his name was Bishop, recently from Genesee county, New York.

In about an hour, after the mob had had time to revive their spirits, and recruit their courage in the aforesaid coffee houses, they returned with increased numbers, and armed with guns, muskets, &c. and recommenced the attack with renewed violence. They formed on the east side of the store, where there are no doors or windows, and occasionally a fire was given from each party. A key was brought and distributed profusely among them, and all were exhorted to be "good men and true." Occasionally one of the mob was heard to sing out, "if any more guns and whiskey were wanted, head to the French coffee house."

Baffled in their attempt to gain admittance into the store by the doors and windows, they resolved unanimously, with a shout which cleft the air, to fire the building, and shoot every damned abolitionist in it, as they were in the riot. But I have ascertained that there is no truth in this statement. He was a carpenter by trade, and was at work yesterday for the day, of the part he intended to act last night. I have just been told also, by a very respectable citizen, that he saw him, just before he was shot, very actively engaged in throwing stones into the windows. I learn that his name was Bishop, recently from Genesee county, New York.

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Those within perceiving the building on fire, and that, together with its valuable contents, must inevitably be destroyed, and the press which they were defending with their lives, they were assured by those without that if they would withdraw from the building and leave their arms behind them, not one of them should be molested. They accordingly left the building, and as

they were going out of the door, and turning the corner, almost every one of them was fired at. Mr. Roff received a ball in one of his legs, which has not yet been extracted. It is apprehended that his leg will have to be amputated. His clothes were perforated with several holes, and one shot entered his nose near his eye, which bled profusely. Mr. Weller of the firm of Gerry & Weller, received a ball in his leg, but it is thought the bone is not fractured. Several others have their clothes perforated with balls. They were pursued and fired after in every direction, till none of them could be found. The mob then entered, unopposed, threw out the press, and demolished it.

At about 2 o'clock, they dispersed. It is said several of the mobbies were seriously wounded. They are, however, concealed by their friends. There were 18 men in the building, with about 36 stand of arms, besides small arms; they were not desirous of destroying human life, or they might have shot down fifty of the rioters as easily as one. The Mayor was heard to express the opinion to-day that there were of the rioters from 150 to 200, of whom 50 to 80 were armed. Our young and worthy Mayor exerted himself, and did what he could to disperse the mob. But his kind admonitions were only returned by curses. A certain grocer in town, stood a short distance from the Mayor and vociferated that "if any one of their number was arrested by the civil authorities, he was authorized to say, he should be rescued by force and arms."

What is civil authority here!—and what can civil authority do? But I am admonished by my watch, that the mail soon leaves, and that I must come to a close, or I could state other particulars, and dwell a little upon the causes which have brought about these calamitous results. The immediate cause of the mob, was the fact that the mob was the same here as that which preceded the famous riots of your own peaceful city. A public meeting was got up, and resolutions were passed, not driving Mr. Lovejoy from the city, but just strong enough to excite and embolden the mob to act. The Mayor, general of our goodly state took a very conspicuous part in this meeting. He came on in an inflammatory speech, in which he abused, by every epithet he could command, Mr. Lovejoy and his associates, and the ministers of religion generally. A certain grocer in town, stood a short time as a very wicked fellow, at another as a fanatic who was utterly bent himself, and ought to be taken care of. But he did not get him over to the tender mercies of the mob. On 1st I will testify for him, that he said expressly that "he would not subscribe to any petition, or property, or persons sacrificed, until the peace of the city required it." But at the same time he plainly intimated by the turn of his eye, and the peculiar expression of his countenance, that that time was not far distant.

A reverend clergyman of our city, followed in a speech in which he attempted to explain the doctrine of expediency, reminding the meeting that St. Paul's friends thought it expedient on one occasion to let him down in a basket from the wall, and let him go. Whatever may be the cause or results of this meeting, it is manifest that the audience were willing to construe it as a good precedent for them to dispose of Mr. Lovejoy.

Our exchange papers, with few exceptions, condemn the strongest language, this atrocious, this terrible deed! We are mistaken, if it does not agitate the nation to its very centre, and bring on to the side of the abolitionists, an array of influence, which will advance their cause with rapid strides. We regret the deed—deeply regret it—but that Almighty Being, who hates sin with a perfect hatred, we feel assured, will overrule the event to the furtherance of the cause of human rights.

We give below an extract from one of the Boston, New York, and Louisville, (Ky.) papers. We may present further extracts from time to time.

It is stated the Hon. Richard Fletcher, Representative in Congress from this district, has offered to bear the burden of the expense of re-establishing the Alton Observer, the press for which was recently destroyed by a mob, and the editor murdered. The truth is, the old lion of New England is roused. Mr. Fletcher was one of the leaders and speakers in the Faneuil Hall meeting, got up in the city two years ago, in opposition to abolition; but it would seem that he is not prepared to surrender the freedom of the press as a means of perpetuating slavery, or of submitting to the reign of mob law, for the mere purpose of showing a willing submission to the will of the South.—*Boston Times.*

The detail of particulars in the subjoined account, taken from the Cincinnati Journal, renders the act ten times more atrocious than we had supposed. It seems that Mr. Lovejoy was shot in the forehead, and the ball entered the temple, and lodged in the brain. He was killed by the merciless crew outside the building. They were under the excitement of whiskey, and a tavern sign by appears to have supplied the intoxicating draught. What a commentary this is on the character of the West, and the police of our large cities! By no force, or by no means, could the mob be restrained from their outrage. The great question of liberty of speech and of the press is involved in it.

For our own part we approve, we applaud, we would consecrate, if we could, to universal honor, the conduct of those who bled in this gallant defence of the FREEDOM OF THE PRESS. Whether they erred or not in their opinions, they did not err in the conviction of their right as citizens of a democratic government, to express them, and did they err in defending this right with an obduracy which yielded only to death and the uttermost violence.—*N. Y. Evening Post.*

The above corroborates a rumor which was rife in our city yesterday. Spilling the blood of the unfortunate Lovejoy is worse than sawing Dr. Hays's teeth, in the olden days. Every drop of blood shed in the defence of the Abolition Society, that will, Hydra-like, lift its head in the land, and we fear no Hercules will be found who can vanquish it. Will the press pass over this outrage lightly, as it has similar ones? Is a citizen of the United States to have his house, his castle, his life, his property, and his liberty, all at the mercy of a mob? Is it to be a rule, that he who dares to defend the rights guaranteed to him by the Constitution of his country? Are such things to be tolerated, and will the presses of the country, which can find so much gall and wormwood, and so many maledictions for political opponents, pass by this outrage, with a bare expression of cold regret? Are the murderers, for such we pronounce them, to go unpunished? We trust not. If there is law in the land we hope they will be made answerable to it—if not, why then, commend us to the despotic rule of the Turk, who has no law to protect their people. The Mississippi for a century is a scene, though it may pour a constant flood, will not pour enough to wash out the disgrace of the horrid murders at Alton, St. Louis, and Vicksburg. We condemn and regret, as much as you, the course of the press, in its publications of the abolitionists, but we find no where in the laws of the land, nor in our code of morals, a principle that will justify such a deed as that just done in Alton. It is time that something were done to quell the spirit of mobocracy. The doctrine, that when "the Law is insufficient to take hold of a man, the people should," and be at once legislators and executors, has become too rife in the land. No individual who differs in opinions from the mob is safe. Lynch-law is the order of the day, and a cowardly mob our only legislators. "Might is right" in our modern code, and murder has become a pastime.—*Louisville Herald.*

Mr. Lovejoy was thrown into a state of insensibility by the murder of his husband. This remarkable woman, a short time previous, gallantly flew between her husband and a mob, and successfully protected him from their fiendish assaults. The following is Mr. Lovejoy's own account of the affair:—

About 10 o'clock, as Mr. Campbell and myself were conversing, I heard a knocking at the door of the store. I took a candle, and opened the door of the room in which I sat to learn the cause. I found that the knocking had called up Mrs. Lovejoy and her mother, who had inquired what was wanted. The answer was, "We want to see Mr. Lovejoy." He is in the city, I have not learned, as yet, as much as we want to see him. They immediately rushed up to the portico, and two of them coming into the room, laid hold of me. The name of one of these individuals was Little, formerly from Virginia; the other called himself a Mississippian, but his name I have not learned. "Yes," said Mr. Little, "I am a dead man," and fell down and expired in a few minutes.

Those within perceiving the building on fire, and that, together with its valuable contents, must inevitably be destroyed, and the press which they were defending with their lives, they were assured by those without that if they would withdraw from the building and leave their arms behind them, not one of them should be molested. They accordingly left the building, and as







